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ideas quite in line with the institutional church and the social settlement; and for recommending that ministerial education should make account of social studies. It may also be said to the praise of Chalmers that he furnished a signal example of victorious benevolent enterprise: the way in which he wrought for the transformation of the West-Port of Edinburgh provoked the unstinted eulogy of Carlyle. As a friend of sociological thinking and achievement the editor has done well to afford this means of contact with the puissant spirit of such a man.

HENRY C. SHELDON.

BOSTON UNIVERSITY,
Boston, Mass.

THE SOCIAL MEANING OF MODERN RELIGIOUS MOVEMENTS IN ENGLAND. Ely Lectures for 1899. By THOMAS C. HALL, D.D. New York: Charles Scribner's Sons, 1900. Pp. xv + 279. \$1.50.

THE book deals with the principal movements affecting the religious life of England since the beginning of the eighteenth century. The main topics discussed are "The Methodist Movement," "The Evangelical Party," "Radicalism and Reform," "The Broad Church Movement," and "The High Church Reaction."

In the opinion of the author, the value of the Methodist movement lay on the practical side. Wesley made a very scanty contribution to theological thinking, and Whitefield did nothing worthy of favorable notice in this field. The service of Methodism was to vital piety. It redeemed men from evil. It taught them self-control and self-discipline, and set them to work in lines of religious and benevolent activity. It thus had an immense social effect. No other agency wrought more efficaciously in the latter half of the eighteenth century. "Probably no factor, nay, no four or five factors together, may be said to have had the same social significance for the future of England's empire as the Methodist phase of the evangelical revival. . . . The movement was democratic in the very best sense of that word. It was touched with the feeling of human infirmity. It pervaded all English life before long, lifting up better ideals than the Revolution had provided, and appealing to all classes with the same warning and hope."

The evangelical party in the establishment was largely imbued with the practical earnestness of Methodism. Through its Calvinistic leanings in doctrine it was well suited to maintain a sympathetic

relation with nonconformists of Puritan antecedents. Ultimately it suffered abridgment of influence through a too anxious and narrow adherence to its circle of preferred doctrines. But it performed a highly important work in the era of transition from eighteenth-century conditions. Much of the inspiration for the energetic efforts put forth in the early decades of the nineteenth century for the amelioration of English legislation came from the evangelicals.

To radicalism, as represented by Bentham, Mill, Priestley, Owen, and others, the author attributes a useful vocation in compelling men to face social facts and to spend more thought upon them. In the broad-church leaders he recognizes a wealth of human sympathies and a hospitality for new points of view which had no inconsiderable value, at least as an offset to less genial ways of thinking. With the sacerdotalism of the high-church party he evidently cherishes very scanty sympathy, but he studies nevertheless to say a good word for the service rendered by the party in accentuating the mediatorial function of the church and giving prominence to the ideas of authority and submission. It would have done well to recognize the truth that "the church of Christ is not high-church episcopacy, but all Christ's friends who do whatsoever he has commanded them."

It cannot be said that every part of the book has a very obvious bearing upon the subject stated in the title. But the matter is everywhere interesting, and in its trend is sufficiently linked with the announced subject to afford a valuable exposition of it.

HENRY C. SHELDON.

BOSTON UNIVERSITY,
Boston, Mass.

The Light of Day. Religious Discussions and Criticisms from the Naturalist's Point of View. By John Burroughs. (Boston and New York: Houghton, Mifflin & Co., 1900; pp. ix + 224; \$1.50.) The author has brought together sixteen previously published essays, written for the most part twelve or fifteen years ago. They have to do with the old conflict between science and theology, a conflict more engrossing when the essays were written than now. A sentence from the preface indicates clearly the thread upon which the graceful and often eloquent sentences are strung: "I have urged the sufficiency and the universality of natural law, and that most of the mysterious lights with which our fears, our ignorance, or our superstitions have invested the subject of religion, when brought to the test of reason,